

**Preacher** -"Yes, but look at the success of our Tent her in Moyle-tragh."

**Peggy**- "That's to be tried yet. But now what about your Church in England? How is it doin'?"

**Preacher** -"We have a very large Church in England."

**Peggy**- "But what is the kerrecthur o' it? that's what I want?"

**Preacher** -"It's, I think, very good."

**Peggy**- "Well, I'm only spakin' the opnion o' Spurgeon, who has kicked your Church clean aff in England, and though you're a' convarted, and a' beleevers, an' a' washed frae sin, he says ye neither preach nor practice the common doctrines o' salvation, an' that ye're on the 'doon grade' 'wharever he means by that."

**Preacher** " I suppose he means that we are not as good as we ought to be."

**Peggy**- "Do you know what I think he means. I think he had in his eye the story in the Gospel where the Divil got into the pigs one time on the mountain, an' they got on the 'doon grade,' and ye know the end o' them, and I think he was 'feered your Church was like the pigs, an' he wanted to escape in time."

**Preacher** -" Good-bye, Peggy."

**Peggy**- " Good-bye, kindly. sir an' God be wi' you."-

*Christian Banner.*

\*The reference is to a few years back.

Note 1.- The expression in Rom. 6: 3- " Baptized into His death," means into the design and object of his death; and refers not to the mode of dispensing the ordinance. 2.- " Buried with Him," &c., can have no reference to immersion, inasmuch as Christ's body was not lowered into a grave, as our custom is to bury.

# Peggy and the Preacher: A Dialogue on Baptism, etc.

Scene:- "The Grove Bridge",  
near Garvagh,  
County Derry

**Preacher**- "Good morning Peggy."

**Peggy**- "Sure sir, I think ye hae the advantage o' me"

**Preacher**- "Oh, that doesn't matter much; but I just wanted to ask you. How is it with your soul?"

**Peggy**- "Deed, sir, bein' a stranger to me, I'd just return the compliment, and ask, How is it with your ain?"

**Preacher**- "Oh, I'm all right; I'm on the straight road to heaven."

**Peggy**- "I'm cruel glad to hear it, for there is so many of them tramps goin' about now that care little about their sowls."

**Preacher** -"I think you mistake me, Peggy; I'm the new Preacher in the Tent in Moyletragh."

**Peggy** -"Oh, the preacher, are ye; deed I've heard iv ye. Yo belong to the folk they ca' dippers."

**Preacher** -"I belong to the family of Christ, and not like your so-called religious people here. I am as sure of heaven as if I were in it."

**Peggy** -"You must be a far greater man than Paul, for he niver said nothin' so strong. But I do remember readin' of another yin-maybe he was a frien' o' yours, who was so good that he thankit God that he wasn't as ither men."

**Preacher** -"Never mind, Peggy, about my friends, but answer me, Are ye saved?"

**Peggy** -"I'd jist answer one question by axin anither, Are ye saved yersel?"

**Preacher** -"Sure I've told you, Peggy, and that's enough."

**Peggy** -"No. the master says it's by their fruits ye'll know them and not by their talk; and for all I know ye may be no converted a bit yet."

**Preacher** -"Peggy, I was converted two years ago, I am rejoicing in God ever since."

**Peggy** -"I'm three score an nine years the owl May fair of Garvagh last, an' I hae seen mony things in my time, an' I heerd plenty o' people in the Revival sayin' they were jist as sure o' heaven as you are, an' they turned out the greatest rascals in the country."

**Preacher** -"Will you come to the tent, Peggy, and maybe I'll convince you."

**Peggy** -"Before I answer, might I make so bowld as to axe ye, were ye always o' the dippin' way o' thinking: or what business did ye follow before?"

**Preacher** -"I was a colporteur until I was converted"

**Peggy** -"A coal-porter. Them's the ones that carry the books. Indeed we hae some experience o' some o' them boys."

**Preacher** -"Well, but Peggy, will ye come to the Tent?"

**Peggy** -"Before I go, is it the Dippin' ye're going to preach?"

**Preacher** -"Yes, on Monday night I'm going to prove from scripture that Baptism can only be by dipping, and that none should be baptised until they are converted."

**Peggy** -"Marcy on us! Then nane o' us is baptised"

**Preacher** -"No, you couldn't be when you wer'nt dipped."

**Peggy** -"Well, now, I remember the Israelites wer'nt dipped goin' through the Red Sea, an' Paul says they were baptized; an' the Egyptians were completely soused in the water; an' they wer'nt baptized. What do you say to that?"

**Preacher** -"Oh, that does not refer to the Sacrament of baptism."

**Peggy** -"It refers to the way o' doin' the thing, and it jist proves the opposite o' your preachin', for it proves that sprinklin' is baptism; dippin' is not."

**Preacher** -"Well, but come to the celebration of the ordinance."

**Peggy** -"Well, then, when ye're bate at the Red Sea, we'll tak' Paul; how was he baptized"

**Preacher** -"He was dipped, of course."

**Peggy** -"It does na seal it to the infant at all. It's a seal o' engrafting to the parents who profess their faith. They represent their child, which is the law all the worl' over, an' if only yin o' them be a believer it's enough, for 'the unbelieving husband is sanctified by the beleevin' wife, else were your children unclean, but now are they holy.'"

**Preacher** -"But it is the child who is baptized."

**Peggy** -"So it was the child Isaac who was circumcised, but the circumcision was the seal o' father Abraham's faith not o' the child's; Because Abraham represents the child in the ordinance."

**Preacher** -"I must admit Peggy, you have read your Bible well, but how will you answer this, Faith is necessary to salvation; infants cannot believe, therefore they should not be baptized."

**Peggy** -"I'll jist answer it in this way: Faith is necessary to salvation; infants cannot beleve, therefore they cannot be saved. Your argument excluding them from baptism will send every yin o' them to hell. So you may take your choice between your argument and its consequences."

**Preacher** (uneasy and looking at his watch)-"I must be going, Peggy. I have wasted a long time."

**Peggy** -"It's no wasted, I hope. I think I hae given ye more true knowledge o' baptism than ye got since ye were converted. But I'll ax ye a question or two before you go."

**Preacher** -"Very well, Peggy."

**Peggy** -"In your Church ye're a' converted, an' ye're a' beleevers, an' ye're a' saved, an' ye hae no haythin' childer amang ye. Now what hae ye done for Christianity these eighteen hunder years above other churches?"

**Preacher** -"Well I'm sorry we haven't done more than we have."

**Peggy** -"But you know that you hae no unconverted ministers, an' ye hae no unconverted communicants, an' ye ought to do wonderfu' works for God. Now what hae ye done this lang time in Cowlraine, for example?"

**Preacher** -"The people are very prejudiced about Coleraine."

**Peggy** -"A church as pure as yours ought soon to live down prejudice, but I'm sorry to hear it's dyin' out in Cowlraine wi' a gallopin' consumption\*- a bad sign o' a pure Church."

**Peggy** -"Ach, man, don't hedge. What ordinance do you administer when admintin'?"

**Preacher** -"(hesitating)-"We baptize by immersion."

**Peggy** -"I knew I'd knock it out o' you. Then baptism is the door o' admission into the Christian Church, jist as circumcision was the door into the Jewish. Now ye'll not deny that infants were received into the Jewish church. Gie me a 'Thus saith the Lord,'for excludin' them in the Christian Church."

**Preacher** -"Oh, you must prove that they were ever admitted into the Christian Church."

**Peggy** -"Man alive, they are in it already, for they were never put out; an' they hae as good a promise to be in it, Peter says, as you hae, 'The promise is unto you and to your children.' An' the Master Himself said, 'Suffer the infants to come unto Me and forbid them not, for o' such is the kingdom o' heaven."

**Preacher** -"But the Master wasn't speaking of baptism then."

**Peggy** -"Well, if they were fit for the kingdom o' glory, they were surely fit for the kingdom on earth. I think that knocks the bottom out o' your objection to children."

**Preacher** -"But what connection is there between springling with water and cutting with a knife?"

**Peggy** -"What connection is there between bakin' bread and catchin' fish? Yet Christ says the kingdom o' heaven is like them baith. Man, don't you know that Paul says the cuttin' awa o' the flesh represents the cuttin' awa o' the body of sin, and the washin' w' wather represents the cleansin' frae sin. The takin' awa o' sin is like cuttin' in the yin case, an' washin' in the ither."

**Preacher** -"But circumcision was only administered to males, and you baptize children, both males and females."

**Peggy** -"So the Passover was only observed by males, yet we all admit both males and females to the Lord's Supper. Man, sure ye ought to know that in the ancient times the females were always represented by the males, but the blessings o' the Gospel are for everybody now."

**Preacher** -"But how does baptism seal an infant's engrafting into Christ."

**Peggy** -"Av coorse he was nathin' o' the kind. Hae common sense, man. How could he be dipped, jist brought into a strange house, in a private bedroom, an' ordered to stan' up. Dear me, but the wather was mighty plenty in Damascus when they could fill a bedroom at a moment's notice, an' them havin' to carry it in goat-skins on their heads. 'their doors, too, must hae been very tight."

**Preacher** -"Well, but he could be dipped after all."

**Peggy** -"If so, Ananias would hae said, Lie doon in this tub, Paul, like a cat in a hat, an' we'll try an' dip you, for the water is very scarce. But instead o' that he said, Paul stan' up and be baptized, complately provin' that Paul was baptized by sprinklin' when standin' up."

**Preacher** -"At any rate, Peggy, the Eunuch was dipped when he was baptized. They both went down into the water and came up out of the water. That settles you."

**Peggy** -" Well, I heard our minister explain that, languages which you coal-porters don't, an' he said it jist meant down to the wather and up frae the wather. They might hae wet their shins, ye know, but that wouldn't be your dippin'. Au' by the same token, if Phillip dipped the Eunuch, the Eunuch just turned and dipped Phillip. An' how was only yin baptized, although both were dipped? So that it is out of the frying-pan into the fire for you dippers to explain the Eunuch."

**Preacher** -"But baptism is represented as a burial - Buried with him by baptism,' which could not be said if it was by sprinkling."  
(See note 1 at the end)

**Peggy** -"Now ye're awa aomewhere else; ye're like a hungry cow in a field of clover, glamin' a mouthfu' here and anither there, an' canna defend ony o' your ain cases. I could prove in the same way that ye ough to hang yersel. Judas went out and hanged hissel. Go thou and do likewise."

**Preacher** -"But baptism as a burial settles the question; there is no getting over that."

**Peggy** -"I thocht when a person was buried that he was clean away for iver in this worl', but when you bury by dippin' ye hae them up the next minit as if a thing had niver happened. Ye see the thing does na fit ava. If ye did the thing right ye wad bury like the Egyptians, when ye hae them doon keep them doon; but then they were no baptized after a' the

dippin' and buryin', so that ye are in the box no matter what way ye tak' it."

**Preacher** -"Sure there's no sense in springkling; it does not mean anything."

**Peggy** -" Mean anything! It means all God intended it. It is a type o' the baptism o' the Spirit, an' the type must be like the substance. Now when you were converted were you dipped into the Spirit?"

**Preacher** -"Oh, the Spirit I know is poured out, but that is nothing."

**Peggy** -"It is nothing? Your dippin' is clean awa to the dogs, man, when it is no a pictur o' the baptism that saves; for that matter you might as well rowl your convarts in the mud in Mr M'laughlin's mill dam down there. Sure, man, its as plain as pikestaff that the baptism by wather must resemble the baptism o' the Spirit."

**Preacher** -"I was going to say, Peggy, that the pouring out of the Spirit has nothing to do with baptism-it is the blood of Christ. You know we are plunged in the blood of Christ."

**Peggy** (warmly)-"Pshaw; ye'r now at your men-made hymns; but it will not do , Mr Preacher. I now challenge you to produce in a' the Bible any expression or idea like 'plunged in the blood of Christ.' Man, ye're makin' Scripture now, and then fathering' it on your Maker. There's nae sic expression ava. Now, since ye hae mentioned the blood, its springkling' that is the thing, man. It was sprinkled on the doorposts in Egypt, an' the High Priest sprinkled it on the mercy seat, a type o' the sprinklin' of Christ's blood on the hearts, as Paul shows in the Hebrews."

**Preacher** -"Well now, Peggy, What about the baptism of infants? You know there is no proof in all the Scripture for it."

**Peggy** -"What fools nearly a' the worl must hae been then to believe it. Pity God didn't mak' you eighteen hunder years ago to keep the worl' right on the point."

**Preacher** -"I challenge you to produce one proof."

**Peggy** -"Well now, before we look. I'll gie ye anither challenge, an' ye haven't answered a challenge I gave you yet. Produce from the Scriptures any case o' a child o' Christian parents whose baptism was delayed until he was able to profess his own faith."

**Preacher** -"That's not the point. Peggy. Give us the proof"

**Peggy**- "Man, alive, hae ye no gumption ava? That's jist the point. Sure there's no dispute about baptizin' convarts. It's the children o' convarts or believersis the question. Are they to be baptized or no?"

**Preacher** -"Certainly not. There is no authority for it. Even where the Apostles baptized whole households every member professed his own faith."

**Peggy** -"Deed, Sir, I think ye hae carried more books on your back than iver ye got in your heed, especially the owl Bible. Did ye niver hear o' Lydia?"

**Preacher** -"Oh, yes, Peggy; but Lydia's household all believed; you can't Prove there were children in it."

**Peggy** -"Whar did Lydia's household all believe?"

**Preacher** -"(Turns up the passage-reads).

**Peggy** -"Whar I say? (Sensation). Sure you see your only belyin' your Maker again. Nobody's heart was opened but Lydia's ain; yet her waens were all baptised on the profession o' her faith: an' to prove the thing, Lydia confesses as much by sayin' 'If ye have judged me to be faithful, an' niver mentions ony other in the house beleevin'."

**Preacher** -"But I believe they were all adults."

**Peggy** -"You may beleve that the cow is stannin' on her heed if you like, but that doesn't alter the fact. Lydia was the only believer in the house, and the whole household was baptised on the profession o' her faith. That settles the business."

**Preacher** -"Well, it's only an inference after all in Lydia's case. Give me a command to baptize infants."

**Peggy** -"A guid inference is a guid argument, and I'm glad ye acknowledge as such, an' if there was nae ither, Lydia squelches you Dippers clean an' cliver. But tell me. What was the method o' admittin' into the Jewish Church?"

**Preacher** -"Oh, you are going back to circumcison; that has nothing to with baptism."

**Peggy** -"It's the admittin' into the Church is the question'; how is that to Be done? In the Jewish Church it was done by the circumcison of infants. What's the method in the Christian Church?"

**Preacher** -"On profession of faith."